

THE  
Rigid & Unmerciful  
CREDITOR (3)

arraign'd and found Guilty;

OR  
the Imprisonment of Insolvent Debtors  
prov'd to be an Abominable SIN in the  
Sight of G O D.

Thereunto is Added, the several Black  
Aggravations of that SIN.

to the Imprisonment of such as are  
Solvent Consider'd.

Protections Protected,  
An Act of Grace Magnified

Lastly  
An Advice to both Creditor and Debtor

---

Isa. 50 and 29. Consider this and be afraid  
ye that forget God, lest he tear you in pieces,  
and there shall be none to deliver.

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Dublin Printed for the Author, 1719.

To his Grace William Lord Arch-Bishop of DUBLIN  
Primate and Metropolitan of IRELAND

My Lord,

**M**ay it be permitted me to say, That God Almighty has not only endued your Grace with singular wits, and profound Learning; But also with a deep Treasure of great Wit and Understanding, a particular Beneficence, where Misfortune or Injuries done the Innocent is a Powerful Recommendation, and where woe itself is a great Mediator, Studious of doing Charitable Offices, and such a Lover of the Poor in Distress, that your Grace seems to take pleasure in Living with Hearing of the miserable Cries of Poor Insolvent Debtors. And even from afar the Groans of the many Oppressed have Daily access into your Grace and nothing that's reasonable deny'd, all which and much more draws this Treatise to Sanctuary under your Grace's Patronage.

The Author being a Poor Oppressed Prisoner for unjust Debt and in a strange Kingdom without the Relation. And seeing the Melancholy sight of the sufferings of his poor Fellow Creatures was induced to arraign and condemn the Unmerciful Creditor for Cruelty to his own Flesh, Advising and recommending him to a Charitable and Merciful Treatment of his Fellow Creature.

Which may it please your Grace, I presume is well conformable to Truth and the express Word of God, as Truth looks best when naked, so Charity and Mercy make free to approach your Grace without being Cloathed with Eloquence or Rhetorick; And most humbly beseege Pardon for the boldness of my weak Address, That Goodness and Mercy may follow your Grace all your time and that in Gods-House for ever more, Your Grace a Dweller be. Is the earnest Prayer of,

May it please your Grace,  
Your Graces most humble and most  
Obedient Servant.

W. H.

**T**HE best of Men have their Infirmities. But what a sad and Lamentable thing is it to see some Men professing Christianity so grossly wicked, As that neither the Law of God, the Law of Nature, the Lawes of the Land, nor the Examples of Good People, are sufficient to restrain them from Devouring their Fellow-Creature; And what more Sad and Lamentable is this, That such Wretches are so far from Relenting, That they are troubled at the very Heart for the want of Power enough to destroy what they should preserve; Namely their own Flesh, or their own Fellow-Creature, and cannot but observe, that when such like Wretches have been removed by Death, so that they themselves could breath Cruelty no more, they have left to their Posterity their unmerciful Power and Liberty; and such have prov'd too faithful Executors.

Many are the Sad and Lamentable Instances that might be given of Mens Unmercifulness and Cruelty to their Fellow Creature.

But I Confine my self to that of the Imprisonment the poor Insolvent Debtors, which I shall prove to be an abominable Sin in the Sight of God.

The word of God contained in the Scriptures of the Old and New Testament is full of great concern and regard for the Poor, and stored with Commands of Charity and Mercy, enforc'd with the greatest of threatenings on the one hand, and the greatest of promises on the other.

But more particularly, let the unthinking Creditor look to Mat. 25th, "and there he may see that God himself makes the Prisoners Case his own Case, and makes what was done or not done to the Prisoner as done or not done to Himself; and if the not Visiting

sitting the Prisoner, is there given as one of the Causes of Damnation.

What may the Creditor expect as his Reward for the Imprisonment, but further, Consider thou inconsiderate Creditor, " Psalm. 102 and 19 from " Heaven did the Lord behold the Earth ! he hear the groanings of the Prisoners; And what these Groanings are or may be, fear, O unmerciful Creditor lest you be concern'd therein. Moreover Remark the Psalmists Prayer Psalm. 79 and 1 " Let the sighing of the Prisoner come before thee " Now; no doubt but the Psalmist Prayed this as duty incumbent upon him as a Christian; But O Unmerciful Creditor how dare You pray so, when you will not hear the Prisoner your self, but turn a deaf Ear to him, his Wife and starving Children.

In the next Place, Observe the Charge given by GOD himself, Isai. 58 and 6. to loose the Bonds of wickedness, to undo the heavy burdens and to let the oppressed go free, to deal your Bread to the Hungry and that You bring the Poor that are cast out, to Your House, and that You hide not your self from your own Flesh.

Now consider O unmerciful Creditor how you that Imprisoned your Poor Fellow Creature, your own Flesh, and takes his Bread from him (by casting him into Prison ) and hides Yourself from all his Prayers to be enlarged, I say consider how you can Answer all those Duties, and particularly, that of bringing the poor that are cast out, to your House did you bring your poor Debtors Wife and Children to your House, when they were cast out of House and Home, by you and your doings.

Consider this and be afraid, but farther, look to

Pro

of the Proverb, 25 and 21. If thine Enemy hunger give  
 him Bread to eat, and the Lord shall Reward thee,  
 if you are bound to do so to your Enemy:  
 how can you answer for taking the Bread from  
 a poor Fellow Creature who is not your Enemy,  
 who has been many a pound and penny in your way  
 who is still willing to serve you all he can.  
 Consider farther, 1st. Cor. 6 and 7. " Now there-  
 fore, there is utterly a fault among you, because  
 you go to Law one with another: why do you not  
 rather take wrong? why do you not rather suffer  
 yourselves to be defrauded.  
 But how then shall you Answer in not only going  
 to Law, but in executing the Law against your  
 fellow Creature to the utmost Severity, and more.  
 Have you forgot that great Command of our  
 Saviour, Mat. 7 and 12, " all things whatsoever you  
 would that Men should do to you, do you even  
 so to them. Now there is no doubt but if you  
 be cast in Prison and in want, and a small Fam-  
 ily looking you in the Face every Day with hunger  
 on their Faces, &c. I say there is no doubt but you  
 would desire to be enlarged and how then will  
 you answer for being so Unmerciful as not to en-  
 large, as you would be enlarged, consider this thou  
 art a hearted Creditor, if Scripture has any weight  
 with thee. And last of all, let me ask you how you behave  
 yourself in the publick Worship of God in the Church  
 when you pray to be delivered from all Uncharitable-  
 ness and again you pray that God may pity all Prisoners  
 Captives, now do you not dissemble with the Great  
 God in this Matter, when you wilfully and knowing-  
 ly do directly the contrary. Moreover when you pray  
 to be forgiven as you forgive according to the Lords  
 order, it is plain that in effect you Pray that God may  
 forgive you, for you do not forgive. But it may be you  
 are

are so cunning that as in Practice; so also in Principle you deny the Lords Prayer.

I come in the next Place to awaken you, with the many black and dreadful Aggravations attending this Sin; And first You make your Prisoner's Wife a Widow and his Children Fatherless. Secondly you Robb the Fatherless and Widow, and put them in danger of their Life. Thirdly, You expose them to unlawful shifts, which if they take the Sin may be at your Door. Fourthly, You deprive them all *Spiritual Instructions* and Family duty, and the Hand of performing *Matrimonial* and *Baptismal* Vows. Fifthly, You put the Husband (or your Prisoner) now a Life in danger, by keeping him in Prison starving and the dayly hungry cries of his Wife and Children when he cannot Relieve them, is more formidable than a single Death. Sixthly, You Robb your Prisoner of *God's word*, and *Ordinances*. Seventhly, You wrong others that your Prisoner is Indebted to, for if he were enlarged he might follow some thing or other, and might be able to pay both you and others, less or more, which he can never do in a Prison. Eighthly, You Robb the Poor, for your Prisoner that could shift for himself and Family if enlarged, gets that **CHARITY** which others would get, that can make no shift. Ninthly, You punish a Mans Person for Debt, whereas Corporal punishment is only due for Crimes, for this see we in the *Scripture* saith; "an Eye for an Eye, and a Tooth for a Tooth; but you are an Extortioner to exact Personal punishment and give no discharge for any part of the Debt; and Personal punishment is more than an equivalent. Tenthly, You are a bad Example to others, and a stumbling Block to good People.

Lastly, to Name no more,

Your Cruelty to your Debtor! frightens other  
 Debtors, so that they Run for it, and thus  
 Merciful Creditor suffers by your Unmercifulness;  
 I come in the next place, to Remove the Credi-  
 tor's Objections or his Protection from the Devil  
 his Wickedness and Sin.

*Objection*, I do nothing but according to Law,

*Answer*, *Summum jus est summa injuria.*

But next, no Law can nor doth warrant you to  
 go against God; the Law is indeed good in it self,  
 yet you must not use it so, as to abuse it, it is Law  
 for you to Eat and to Drink, but you may so Eat  
 and Drink as to Sin against God. Next, consider  
 the Law is made for a Terror, and not for the Rigor.  
 to oblige the Able and Unwilling, but not to sup-  
 port you in your Cruelty to your fellow Creature;  
 did you never hear that *omne nimium veritas  
 vitium*.

And as has been said, if to go to Law one with ano-  
 ther, even in Case of Wrong and Detraund, be a Sin,  
 how shall you Answer for not only going to Law, but  
 accusing the Law to the utmost Rigour against  
 your own Flesh, your poor fellow Creature.

2d, *Objection*, I am in Debt my self, and am Dai-  
 ly threaten'd to be put in Prison, and better my  
 Debtor suffer than that I shou'd suffer; Charity be-  
 comes at home:

*Answer*, You go the wrong way to Work, take  
 God's way of it; and you will find it the best, *Do as  
 you wou'd be done unto*, If you wou'd have your  
 Creditor to spare you, spare you others if you ex-  
 ercise Mercy, be you Merciful, see *Matt. 5. & 7. Bles-  
 sed are the Merciful, for they shall obtain Mercy*, see  
*Rom. 2 & 22, Thou that sayest a Man should not  
 commit*

*commit adultery, dost thou commit adultery, Now that plead Mercy of your own Creditor and to spare, do you Refuse Mercy and deny to spare others. Obie* *Mat. 18. The Parable of the King forgiving his Servant the Debt he owed, because he was poor, yet this wicked Servant would not forgive, nor shew any Mercy to fellow Servant that was in his Debt, but took him the Throat and cast him into Prison.*

He was so bent upon his Wickedness that he was humbly himself, but Observe how God Reproves for his Unmercifulness, and as his Reward he himself cast in Prison without Mercy. God has said, that measure as a Man gives, such shall he get, and since hath spoken it, for certain, some time or other it shall come to pass. But it may be you are Purle-proud, and above the World and fear nothing.

See "Psalms 37 and 35. I have seen the Wicked great power, spreading himself like a green bay-tree, he passed away, I sought him and he could not be found. And see the following Verse, "The end of the Wicked shall be cut off.

Obje<sup>t</sup>. My Debt is just, he had my good Money, my good Goods, and I should have been paid long ago, put me off with fair Promises from Day to Day, he told me many a false Story, he gave ill Language and like.

Answer, It may be so that your Debt is just (tho' ny a poor Prisoner suffers for an Unjust Debt) But this is thus, your Prisoner has it not to pay, and where thing is to be had, the KING looeth his Right; what wou'd you be at, Have you never heard *ultra posse non datur esse*; and that *Nemo tenetur ad impossibilia*, no Man is bound to impossibilities. Pharaoh's Taskmasters oblig'd the Children of Israel to make Brick without straw; But you are worse, to cast a poor Man in Prison, because he will not pay you, when it is not in his power, and if it was not in his power to pay when he was at Liberty; It is far less in his power to pay you in Prison. They say, Prison pays no Debt, why wou'd you demand payment of a Man and keep him in Prison, which altogether Disables him to pay,

Now part, Obie  
 Proverb. 22. and. 27. " If thou hast nothing to pay  
 why should he take away thy Bed from under thee.  
 Now if the poor Man's Bed is not to be taken from un-  
 der him, can you Answer for casting a poor Man in Pri-  
 son to ruin him and his poor Family, consider the many A-  
 vailations of this imprisonment before mentioned. In  
 the next Place see Luke 6, and 35. " do good and Lend-  
 w you say you have done that; But remark what  
 follows, hoping for nothing again and your Reward  
 shall be great, You have lost this great Reward for  
 when You can get nothing again, you must Cruelly punish  
 the poor Man's Person, In the next Place, That your  
 Debtor gave you many a fair promise, and put you off  
 from Day to Day, and told you many a false story and  
 used you ill Language and the like. I Answer, Your  
 frequent Duns and Unmerciful threatnings has obliged  
 the Poor Man to do and say what otherways he would  
 have done: However it is punishment enough for  
 the Debtor to be Poor, and not to be cast in Prison.  
 But you must suffer wrong and do good for Evil,  
 get and forgive, if ever you expect forgiveness your-  
 self, and Obieive God has said Vengeance is his and he  
 will repay it, so take it not upon you to revenge your-  
 self upon your poor Fellow Creature that wants your  
 Charity more than your Cruelty. 4th Object, I am poor my-  
 self and in want, and must have it where it is due to me.  
 Answer, This is a bad Argument, if you are poor, then  
 consider your own Case, and only do as you would have  
 others do to you, no doubt; you would think it hard to  
 be cast in Prison for Debt when you have it not to pay,  
 why then dare you do so to another. and since you be-  
 lieve you are poor, cannot pay, is it not so with your poor Debtor,  
 how can you expect to be pay'd, and next Imprison-  
 ment till Death, will not get you one Farthing where it  
 is due to be had, 5th Object, He has good friends, let them  
 relieve him. Answer, You may as well rob a Man, and  
 let his Friends, that are Doctors let them cure him,  
 moreover why should you Covet your Neighbours  
 goods, but next it is vain for sad Experience shews it,  
 that in Prison a Man loseth all Friends and how long has  
 a poor Prisoner layen in Prison and not one Friend  
 B has

has yet appeared, and how many poor Prisoners have  
Died in Prison, and their Corps has been Arraigned  
notwithstanding of Friends, and can you give me  
Instance of such Friendship as you speak of in a wh  
Age, and truly if it were Lawful to wish you ill,  
Unmerciful Creditor I wou'd wish you no greater ha  
than to be poor and lie in Prison till your Friends sho  
Relieve you. But next, if you wou'd have Friends to  
for your Debtor then Enlarge him and spare him, and  
Friends may get him into some Business, or he may perh  
do something for himself if Enlarg'd And it will not  
the worse for you, but by your Imprisonment you destr  
all, 6th, Object. What do you mean to speak to me  
Scripture. I fear not God, nor Regard Man; that Rog  
shall lie in Prison till he Rot

Answer. Your humble Servant Sir, Your practi  
tells me as much, but know that God will bring you  
Judgment, and as in the fore cited place, Psalm  
*I have seen the Wicked in great power, (spreading him  
like a green-bay-Tree, but observe his end, he passed away  
and he was cut off.*

I come in the next place to Consider the Imprisonment  
such as have Estates or other Effects, and are able to pay  
It is true, that in such a Case there's less to be said again  
the Creditor, yet he is not blameless and for clearing the  
matter, see what Paul saith, 1 Cor. 6. & 7. *Now  
therefore there is utterly a fault among you because ye  
go to Law one with another: why do ye not rather  
Wrong? Why do ye not rather suffer your selves to  
defrauded. Now Observe, that tho' your Debtor did  
Wrong and Defraud you, you must not go to Law with  
him, and far less must you Execute the Law to the utmost  
by Imprisoning his Person, which is a Corporal punishm  
ment, and you are an Extortioner to Exact, for a Civil  
matter. Corporal punishment, due only to Criminals and  
next, since your Debtor has Effects, there is no doubt, but  
you will and must be paid your Debt, Interest and Costs  
which is all you can demand, and why is it, that over  
and above payment, your Debtor must have suffer'd Im  
prisonment, great loss in his Business and great Charges,  
indeed if your Imprisonment of him did diminish the Debt  
then*

en he had less to say; But for your Debtor to be pers<sup>on</sup>  
punish'd, and to suffer great loss in his Business, and  
put to great Charge, and after all, to pay you all your  
Demands, surely this is more than he Ow'd. you and  
is wronged to please and satisfy your Humour.

Object. The Law allows me to imprison and Exact all  
Debt also. Answer, *Summum jus est summa ini-*  
*uria.* Object. It was his own fault, for if he had paid  
my demands he needed not have gon to Prison.

Ans<sup>wer</sup>. It may be that your demands were ill-tim'd.  
next, you demanded more than your due, which no  
doubt is too too true, for no Man in his Wits and Able to  
pay, will suffer Imprisonment and expose his Business to  
ruin, and to his great Charge rather than pay a just de-  
mand. I come to the next place to Consider, Protecti-

ons so much Complain'd of. And first, I shall not justify  
the Protecting any one that is able to pay, the Creditors  
demand being just. But if a Creditor shall demand more  
than his due, and threaten the Debtor with a Law suit.

Imprisonment or both, where is the wrong to Protect  
that Debtor, let him be never so Able to pay: This is to  
protect a Man from an unjust expensive Suit, and from  
excessive Imprisonment, both which may prove the  
Debtors ruin; Moreover this may be a means to oblige  
the Creditor to do Justice to his Fellow Creature.

In the next place, as to a Poor Man that is not able  
to pay, to protect him from the fury of Rigid and Un-  
merciful Creditors, is certainly an Act of great Charity  
and Mercy, and happy is he that hath Mercy on the poor.  
Lev. 19. 14 and 21 And farther see Verse 31. He that hath  
Mercy on the Poor, honoureth God, and who need be  
shamed of that Act and Deed. I come in the next Place  
to speak of that notable Subje<sup>ct</sup> of an Act of Grace, of which  
we find a Glorious President of an Old standing. see Dut.  
12. 17 and 1, and at the end of every 7 Years thou shalt make a  
release: And this is the manner of the release. Every Cre-  
ditor that Lendeth ought unto his Neighbour, shall release  
the same, he shall not exact us of his Neighbour, or of his Brother,  
because it is called the Lords release.

Observe the Glorious example of the Great G O D  
the King of Kings, and remark, That it is without any  
Con;

Condition or quality whatsoever, Again under the Gospel Dispensation we may see that upon remarkable and Solemn Occasions, it has been customary to enlarge a release, even Criminals. see that instance of the release of Barabas for sedition and Murder, in Luke 23 and 1. And even in our own Days, and in our Land have not Crown'd Heads upon their Succession to the Throne, consider'd the oppressed and pass'd their Royal Acts for their release. And now at this present Juncture, behold our Great and Glorious King George, I say behold His Majesty and his Good and Merciful Parliament, considering the Case of the poor distress'd Insolvent Debtors, and passing an Act to deliver them out of the House of Bondage, out of the paw of the Lyon, and from the wicked Cruel and Unmerciful man, and let all the People say Amen.

But I must not forget to confess, That in several other Countries and even in our Neighbouring Kingdom of Scotland they have no such thing as an Act of Grace, as because there is no Occasion for it, for they allow not the Unmerciful Imprisonment of the Insolvent, unless the Creditor will maintain them at so much a Day according to their Station, and this puts a stop to the fury of the Unmerciful Creditor, and protects his poor Fellow Creature, so agreeable to the Word of God.

I come now to advise both Creditor and Debtor, and first I advise you whose Debtor is able to pay, but not willing for many reasons. I say I advise you from good Word to enlarge your Debtor even if you should suffer wrong, and stop your Suit at Law and take more gentle Methods with your Fellow Creature, and abuse him not by over Charging him, and I assure you that a penny got that way will be better than a pound got by your Cruelty, for you have God's blessing with it. And next I Advise the Debtor not to be stiffnecked nor willingly to give any trouble to his Creditor, but comply with all just demands in his power. Next I Advise you whose Debtor is Insolvent, and who may have the Benefit of an ACT of Grace, I say I Advise you to Consider therefore mention'd places of Scripture, if Scripture has any weight with you, and Repent for what you have done to your fellow Creature, to the poor that God has Expressed so much concern for.

next

er to next, be well satisfy'd with an Act of Grace, for you are  
 led to far from being a looser that you are a gainer, for your  
 ge a Debtor being Enlarg'd, he may come to something or o-  
 relea ther in the World, and you may get something, which  
 nd you could never do by Imprisonment: And by the Act of  
 not a Grace, if your Debtor has any thing he must make it over  
 e con to you, and what more can you Expect: would you have  
 relea the poor Man, his Wife and Childrens Lives made a Sa-  
 eat a crifice to you, This indeed is the Doctrine of Devils. But a-  
 and b ove all Bless, God for your Deliverance. You the Debtor be  
 e C over Loyal to our Gracious King GEORGE, and for ever  
 ting let you, your Wives and Children pray for Him, and all  
 out the Members of the Hon. Parliament in this Kingdom.  
 uel a That God may bless all and every one of them in time,  
 and be their God to all Eternity.

I other In the last place I come to Advise the Creditor whose  
 dem insolvent Prisoner cannot have the Benefit of an ACT of  
 ace, a GRACE, the Debt being too great or otherwise, and I  
 ow nish from my Heart that I knew what would prevail  
 le's t with such to a Charitable and Merciful Treatment of  
 cordi their own Flesh. One would Reasonably think that  
 of t that has been already said and prov'd by plain Scripture  
 y. Cre might be sufficient. But the Spight and Malice of some  
 en to their poor fellow Creature is such, that they will  
 tor, a not give themselves time to think what they are doing.  
 but n suffer themselves to be driven with the Heat of an  
 m go angry Humour, never considering how dear they must  
 d suffer for it: But let me ask you O Unmerciful Creditor, is  
 e gent not sad to see one Ruin and Destroy his poor fellow  
 him creature, and thereby get no manner of profit to him-  
 enny self? But on the contrary, wound himself to Death, sell  
 Cruelty and Damnation, being certainly the Portion of every un-  
 l Advi rdon'd Sinner, besides all the other Effects of Gods  
 give an wrath in this Life; and let no Man deceive himself, to  
 dema nk that these are Vain Terrors, and that he may ob-  
 is Info in Pardon from God, tho' he give none to his Brethren,  
 t Grace God who is Truth it self has said it that if you forgive  
 places e, you shall not be forgiven, *Math. 6 and 15* I mu t  
 d Repen confess that you may have some pleasure in your Cruel-  
 , to t and some will tell you, that Revenge is sweet, but can  
 n. A there be any such sweetness in it as may Recompence  
 nex that

that Everlasting bitterness that attends it ; and why are you so fond of the Devils Employment The Devil is at great pains and industry, not to bring in any thing to himself, but only to ruin and destroy others. Of all Sins in the World I know none more dangerous than that of Malice and Revenge, I have been Eye-witness in our Neighbouring Kingdom where Witches have been burnt and have heard them Confess that what made them to Covenant with the Devil, was to be Revenged on their Fellow Creature, and pray do you think that they had a good Bargain of it, If once a Man give way to his Revenge he is in a dangerous State, if this Fire be once kindled it will cast such a Smoak as will blind your Reason and make you unfit to judge whether it be better by obeying God to purchase to your self eternal Bliss, or by obeying Satan, Eternal Torments. Besides Revenge and Malice will involve you in a thousand other Sins, in whispering Lying, Backbiting, Swearing, Forewearing, Suborning others and the like, I will hear take Occasion tho' out of my way to give you a dreadful Instance of Malice and Revenge, that you may see what other black and horrid Sins the spiteful were obliged to Commit to support their wicked purpose, I happened to read the Adventures of one B---t a Convert from the Popish Religion who as a demonstration of his Sincerity caused several of the Laws against Papists to be put in Execution this honest and just Prosecution did begin and kindle Malice and Revenge, in the heart of several of the Romish Religion, yea, his own Relations and then the Devil he began to blow the Coal and set them at work, to backbit, and slander, this ne

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and Convert, whose Reputation was unspotted untill his  
 Conversion, and putting the said Laws in Execution)  
 forging a thousand lies and Falshoods against him,  
 or did that suffice, but they must present him and  
 have him Tryed for his Life once, yea twice that  
 they might skreen and rescue themselves from the  
 Justice of our Laws, yea, as a meretorious Act  
 to destroy this new Convert (a Heretick) but what  
 I am to observe to you is the horrid Perjuries  
 they involved the ignorant in with others of  
 their own Kidney and some of the black gang the  
 Criminal Goal-birds as Witnesses to support such  
 wicked Tryals and O'the many Lies and falshoods  
 they were obliged to Forge, and advance to their  
 Witnesses to prepare them, and then to the Judge  
 and Jury, and to spread all the Country over to  
 give their turn, yet by the Providence of God said  
 B---t. was still acquit, and I cannot forbear to  
 observe to you further, that one of their witnesses  
 got out of a Prison for the purpose. a Criminal  
 well prepared and appearing to give the  
 finishing stroke to the innocent. He was instantly  
 struck with a remorse of Conscience remarked by  
 present and upon Oath, he discovered the Con-  
 spiracy, he was returned to his Dwelling the  
 same day and no use made of him. However the Spite  
 and Malice ends not here, for the Devil set the  
 conspirators to work again, and it was contrived  
 that some poor ignorant Fellow in a Prison should  
 be upon him to be of the said Converts Name  
 and this Fellow was presented as a Vagabound  
 when things were brought to bear, then the  
 P. B---t. the Convert was to be the Person  
 presented, and so at the Mercy of the Sheriff  
 who

who was much in the Persecutors Interest, and that the said Convert was to be Transported as a Vagabound, a Contrivance hatched in Hell, but was early and luckily discovered and the sad Effect prevented. Then for a new Plot these Spiteful Persons contrived several Suits both in Law and Equity against the said P. B--t. and got him imprisoned upon several sham Action and advancing several falsehoods to his real Creditors, they were prevailed upon to insist against him; whereby the said P. B--t. was reduced in his Fortune and Reputation, Nay this innocent Person was not only by such Cruel Prosecution struck at, but even the Laws themselves wounded thro' his Sides! O Cruelty without Measure, Malice beyond Compare, in the Spiritul to the innocent, and thus you see that as I have said if once Revenge and Malice be kindled it will cast such a Smoak as will blind the Reason and make one unfit to judge whether it be better to obey God and purchase eternal bliss, or to obey the Devil and get eternal Torments, from which neither the Devil nor the Pope shall be able to deliver by the Current Coin of Hell, Absolution or Remission of Sins and Meretorious Acts which Protestants so much suffer by at the hands of those of the Romish Religion, and for the Publick good I beg to continue a little out of my Road and to observe to the Reader a notable saying of the worthy Author of the sd. Adventures in those words

"The greatest Caution ought to be used in giving Credit to the Testimony of Persons that are under the influence of the Church of Rome, tho' of new and so good Reputation, for my own part, I should not

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think the Pope himself a competent witness, because I know he bears false Witness against the Laws of God, to magnify himself, and I don't see why he should scruple to do the same thing, in order to Subvert the Laws of Man which have been made to his prejudice, and the Objection is full as strong against all that are under his direction, for surely the Religion of a Papist can't be thought to lay any Restraint upon the Conscience which is the Security of an Oath, where its Interest is concerned, especially when the Pope can unbind all Conscientious Obligations and Indulgencies. If such Oaths are to be Credited it will be easy to swear down all the Laws against Popery, and his Holiness may subdue his Enemies only by the help of the 4 Evangelists without troubling any of the rest of the Apostles, or making use of any other Weapon.

The several Laws made for the Preservation of the Protestant Interest, and to prevent the Growth of Popery, are all good and wholsom. But I must say, that they have not yet Answered their end by far, and now they are bleeding in their Wounds and in effect stand repealed, most of Protestants have been unwilling to prosecute, and others that did will not I fear venture to prosecute again, I say most of Protestants have been unwilling to prosecute for fear of the Enemy, for tho' they are by Law disabled from wearing Arms yet they retain a Weapon, a sting with which at one Blow they can destroy a Protestant both in Life and Fortune, that is by their Oath, which is such a Rock of Defence to them that Protestants will not dare to

meddle with them. And so long as the Oaths of such are Probative against a Protestant, I fear Laws tho' never so Penal will be of little effect against Papists, whose Religion it is to do God good Service to kill a Heretick. But in the next Place, as it is too too true, so it is too too evident that Protestants who have prosecuted the Laws against Papists they have thereby wrought their own Ruine, and among many other instances the Lamentable and unparalleled instance of the said P. B. for his Sincerity and concern for the Protestant Interest of this Kingdom, is a plain demonstration of the sad Consequence attending such just and useful Prosecution. Many are the Misfortunes that have befallen the few Prosecutors of the Laudable Laws against Papists, and it is sad to think that some who call themselves Protestants should appear in their Interest for any Worldly gain; I mean such as they call Subscribers and their inferior Managers. And Papists have so well managed that with such like Protestants; the Name of an Informer or a prosecutor is become odious.

I have innocently taken occasion to touch at this Lamentable and Law destroying Evil, hoping Protestants in power will in their Wisdom farther secure Protestants both in their lives and Fortunes against all the Malice of Papists, and from the dreadful sting and blow of their Oaths, which keep Protestants in such daily fear and dread, and not without Reason. And now begging pardon of the Reader for my Absence. I Return to the Creditor whose prisoner cannot have the benefit of an Act of Grace. And I again beg of him to lay aside all spite and envy, and to be Merciful to his fellow Creature and to Enlarge him, and tho' perhaps he has greatly provok'd you, and wrong'd you, yet this will not justify

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you before God, for persecuting him in such a manner? God has forbidden it, and so you have no Warrant for it, Excuse your self as you please.

And now Additional to what has been said, and begging of you for your Souls sake, to consider the same, I shall only trouble you with a few Motives, First, think what you are doing, you are doing no good to your self, you are punishing your own Flesh because he will not work a Miracle to pay you what is not in his power to pay 2dly Consider who it is you are punishing, he is your Neighbour, your Brother, your own Flesh, your own fellow Creature, yea, the Workmanship and Image of God that you are destroying. 3dly Consider what you are your self, that's so cruel and unmerciful, you are the standing monument of Gods Mercy, and will you deny Mercy to Gods own Creature, his own Image, at Gods own Request. 4thly. You are in Gods debt, and if He have no Mercy upon you, but serve you as you serve your Debtor, what a dreadful Return must you expect. Lastly, Consider by what Authority you do all this, and in what station; All you have is from God, you are but his Steward, you are accountable to him for your management: And will you dare to Countermand his many Express Commands and Orders. Oh, Let not your Trifling Excuses blind you, suppose you are much wronged, and a great loser, yet God to whom all that you have or ever had belongs, has ordered a release to your Poor Insolvent fellow Creature, as has been shewn you, and will you stand out and say it shall not be so, know, that the Great God will tell you that you shall be no longer Steward. Give an Account of your Stewardship, and you that would shew no Mercy, That would not forgive. At your Masters request and commands you shall have no Mercy, you shall not be forgiven. But shall be bound hand and foot, and cast into utter darkness, and there to lie till you have paid the utmost Parting.

*Verbum dei manet in eternum.*

**F I N I S.**

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